The Malaysia Message

SINGAPORE
APRIL
1950

—Courtesy Christian Advocate

"I am he that liveth, and was dead; and behold, I am alive for evermore."

Rev. 1:18

5414

CHEESE FOR LUNCHEON

Cheese and salad for lun—what could be better for this climate? Cheese such a nourishing food, and it gives you the calcium you need for healthy bones and teeth. Alway keep some cheese in the house and make a habit f having cheese regularly. Give it to the children to They need calcium even more than you!

BUY

KRAFT CHEESE

OR

AUSTRALIAN CHEDDAR

COLD STORAGE

Singapore Cold Storage Co., Ltd.

The Malaysia Message

APRIL, 1950

Editorial Staff

Editor: HOBART B. AMSTUTZ

Managing Editor: HELEN M. LOOMIS

Editorial Assistant: NATHALIE TOMS MEANS

Staff Correspondents: GEH HUN KHENG, Penang; MOSES TAY, Sitiawan; NELIYA MOREIRA, Ipoh; FLORENCE KNIGHT, Kuala Lumpur; EDNA FOSS, Malacca; RAGNAR ALM, Medan; PETER LIM, MYF; DOROTHY MORETON, Children's Page; THEODORE R. DORAISAMY, Schools Page and Religious Education.

Publishers: THE METHODIST CHURCH, SINGAPORE, MALAYA

Manuscripts and all matter for publication should be addressed to THE EDITOR, MALAYSIA MESSAGE, 5 Mt. Sophia, Singapore, Malaya.

ANNUAL SUBSCRIPTION RATES: Malaya $2.00; to schools and churches in bulk orders 15 cts. each; United States, U.S.cy $1.00; British Isles 5s; Indonesia f2. All subscriptions are payable in advance. Send remittances to The Malaysia Message, 5 Mount Sophia, Singapore, Malaya. Do not include remittances to The Malaysia Message in payments to the Methodist Book Room.

CONTENTS

Frontispiece—The Risen Christ....1

Important Notices—Editors, rates, contents....3

Meditation Resources....4

Editorial....5

Two New Churches Dedicated....6

Easter's Immortal Message....9

Inset: Meaning of Good Friday....10

Here and There in Southeastern Asia....11

Voices from our Schools....15

The MYF Penang Institute....18

Correspondence....18

Voices from our Schools....22

More or Less Personal....22

OUR ADVERTISERS

Singapore Cold Storage Ltd....2

Lipton's Tea....20

S. Moutrie & Co., (Malaya) Ltd....20

Malaya Publishing House....23

Ovaltine....24

Important Notices

THE UPPER ROOM

BY SPECIAL ARRANGEMENT you can now have the very popular devotional booklet, called *The UPPER ROOM*, sent directly to your individual address. Such a subscription will cost you $3.60 for two years; in other words, you will get 12 issues for $3.60.

The usual practice of the *Methodist Book Room* has been to buy *The UPPER ROOM* in bulk and then distribute them to the individual subscribers locally. This always involves a loss of time and as they come by parcel post they have always arrived late.

Now, if you will send in $3.60, you can have *The UPPER ROOM* in your home on time to be read as intended. Send your order to the *Methodist Book Room*, Coleman Street, Singapore, *with cash enclosed.*

NEWS OF THE ADVANCE

AS THIS ISSUE of *The Malaysia Message* goes to press, donations from the *Week of Dedication Offering*, which was taken in most churches on the 12th of March, are beginning to come in at Methodist Headquarters, Singapore. Some churches have set a later date for this special emphasis, and will take an offering in connection with it. Each church should send its offering in promptly, so as to give the Secretaries and the Committee confidence in planning for future undertakings. The Week of Dedication Offering should be forwarded by cheque or money order to Methodist Headquarters, Singapore.

The Chinese members of the Advance Committee under the direction of the Rev. Andrew K. T. Chen, subchairman, have already prepared one pamphlet, The Meaning of Dedication, in Chinese, and other pamphlets are in preparation. Funds from this special offering will be used to subsidize the Christian literature programme, and to promote the other objectives of the Advance for this year.

The study of OUR FAITH will be continued until the end of June. "Our Faith in Prayer" will be studied in March, and this will be followed by "Our Faith in Immortality" (April), "Our Faith in the Holy Spirit" (May), and "Our Faith in the Kingdom of God" (June). A few more packets of the "Our Faith" booklets are available at the Advance office, 5 Fort Canning Road, Singapore, for those who have not received them.

Beginning with July we will turn our attention to OUR CHURCH. During the intervening months Christian workers should be considering what the Malayan Church of the future should be, and what steps must be taken to shape it according to the desired pattern. Let us remember our immediate objectives: (1) to make all churches self-supporting as soon as possible, (2) to open new churches, at least one in each district, (3) to increase our membership by at least 10% through renewed emphasis on evangelism.

THE ANGELUS HOUR

LET US get the 6 o'clock habit and stop for a few moments of prayer.

Meditation Resources

"Seek a convenient time of leisure for thyself, and meditate often upon God's loving kindness."
—Thomas a Kempis.

Immortality through Christ

Now if what we preach about Christ is that he was raised from the dead, how can some of you say that there is no such thing as a resurrection of the dead? If there is no resurrection of the dead, then Christ was not raised, there is nothing in our message; there is nothing in our faith either, and we are found guilty of misrepresenting God, for we have testified that he raised Christ, when he did not do it, if it is true that the dead are never raised. For if the dead are never raised, Christ was not raised; and if Christ was not raised, your faith is a delusion; you are still under the control of your sins.

But the truth is, Christ was raised from the dead, the first to be raised of those who have fallen asleep.

I. Cor. 15:12-29 (Goodspeed Translation)

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die,
And thou hast made him: thou art just.
—Tennyson

Evidences of Christ's Resurrection

Evidence I.

"There is the evidence derived from the existence of the Christian Church itself. Had the crucifixion of Jesus ended His disciples' experience of Him, it is hard to see how the Christian Church could have come into existence. That Church was founded on faith in the Messiahship of Jesus. A crucified Messiah was no Messiah at all. He was one rejected by Judaism and accursed of God. It was the Resurrection of Jesus, as St. Paul declares in Rom. I, which proclaimed Him to be the Son of God with power."

You call it death—this seeming endless sleep;
We call it birth—the soul at last set free.
'Tis hampered not by time or space—you weep.
Why weep at death? 'Tis immortality.

Evidence II.

"There is the evidence derived from the existence of the New Testament writings. Who would have troubled to write these documents if Jesus had ended His career as a crucified revolutionary? Each of these writings attests the belief of its writer that Jesus had triumphed over death and was reigning in the spiritual world from which He would shortly return to judge the living and the dead. The New Testament could no more have come into existence, if the early Christians had not believed in the Resurrection of Jesus, than could the Christian Church."

RESURGAM

"I shall arise." For centuries
Upon the grey old churchyard stone
These words have stood; no more is said,
The glorious promise stands alone,
Untouched, while years and seasons roll
Around it, March winds come and go,
The summer twilights fall and fade,
And autumn sunsets burn and glow.

Evidence III.

"There is evidence furnished by the observance of the First Day of the week as the sacred day of the Christian Church. All the early Christians had been Jews. For the Jew, the sacred day was the Sabbath, or Seventh Day of the week. The stupendous importance and sacredness of the Sabbath is attested by Jewish legal and rabbinical writings. Yet those who had been Jews changed the sacred day from the seventh to the first day of the week. Their reason for doing so is that they believed that Jesus rose from the dead on that day and manifested Himself."

"I shall arise!" O wavering heart,
From this take comfort and be strong!
"I shall arise;" nor always grope
In darkness, mingling right with wrong;
From tears and pain, from shades of doubt,
And wants within, that blindly call,
"I shall arise," in God's own light
Shall see the sum and truth of all.

Evidence IV.

"There is the evidence derived from the existence of the primitive Christian rite, variously known in the New Testament as the Breaking of the Bread, the Lord's Supper, the Communion of the Body and Blood of Christ. This rite commemorates the death of Jesus. Yet it is a rite in which there is no mourning for the dead. On the contrary, its note is one of grateful joyousness . . . . "

—H. D. A. Major, *The Mission and Message of Jesus.*

Like children here we lisp and grope,
And, till the perfect manhood, wait
At home our time, and only dream
Of that which lies beyond the gate
God's full free universe of life,
No shadowy paradise of bliss,
No realm of unsubstantial souls,
But life, more real life than this.
—Anon

PRAYER

"O God, our heavenly Father, great is the faith that stirs our minds to dwell upon life that knows no ending. What words man has fashioned for his use to express unproved truths, for which he is willing to die and by whose light he may live. Eternal, immortal, invisible—what can such words mean amid the tragic realities of sin and pain and death? Millions have crossed that unknown sea to be borne whence none returns. Yet, deep within us, lies the confidence of those who know in whom they have believed and who are persuaded that he is able to keep them from drifting beyond his love and care. Our days are as a watch in the night, but we live by a faith that nothing can separate us from there. In thy light, we follow the road that leads at last to the eternal city, where death shall be no more. In the name of him who burst the bands of death and rose victorious from the grave, Jesus Christ our Lord.—Amen."

—S. Ralph Harlow

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 54 SINGAPORE, APRIL, 1950 NO. 4

EDITORIAL

THE CHURCH OF CHRIST is built on the Resurrection and because of it the New Testament exists; as St. Paul puts it, *If Christ be not risen, then is our preaching vain, and your faith is also vain.* Some would maintain today that the Easter faith is independent of the Easter fact and, therefore, the faith in immortality will survive even if the fact of Christ's resurrection should be abandoned. But we want to affirm again in the words of the great German theologian, Harnach, that our Easter faith is "a conviction of the victory of the Crucified over death, of the power and the righteousness of God, and of the love of Him who is the first-born among many brethren." We therefore affirm that the Resurrection is the cornerstone not only of the Christian Church, but also of the Christian social system.

THE CHURCH'S ONE FOUNDATION

EASTER AND IMMORTALITY

WE ARE PRESENTING IN THIS ISSUE on the *Meditation Resources* pages, as well as in a splendid article by Dr. Albert E. Belden, theological, historical, and philosophical arguments concerning the resurrection and immortality. We trust our readers will carefully read these pages so that the Easter Sunday experience may have added significance and value for them. We are grateful that the Christian Church has preserved, in what we know as the Christian year, this great Christian feast in order that we may annually re-think and re-experience the fundamentals of our faith, until we may be able to say with Paul at Easter time, *Why should it be thought a thing incredible with you that God should raise the dead?*

THE INSTITUTE AT PENANG

FOR THE SECOND TIME since the war our Methodist youth, together with delegates from other denominations and Christian organizations, will meet in a great youth gathering. The leaders, in particular the Dean, the Rev. T. R. Doraisamy, and the Youth Secretary, Mr. Peter Lim, have worked hard to get together the very best faculty available, as well as to arrange a programme which will be inspiring, educational and have a lasting effect on the lives of the participants. They have very wisely limited the number who may attend this Institute. In 1948 there was no such limitation and when the Institute opened at Ipoh some 550 were present. It was very obvious after a few days that probably one third of those who had come were there merely for a holiday, an excursion, or a lark. Many had come without any preparation or knowledge of what was really intended by the Institute. We hope the greatest care will be exercised this year by the cabinets of every MYF chapter, plus the pastors, to see that only the choicest of our youth may attend.

Institute Time has, for many years, been a time for young people to make decisions concerning their lives, and many a present-day Christian leader gave his life to Christ at an Institute. Let us pray that Penang will long be remembered in the lives of those who are privileged to attend as a great experience not only of fellowship with friends from other parts of the country, but a very genuine spiritual fellowship with Jesus Christ.

OUR FIRST CHRISTIANS AT KAPIT

WE ARE PRINTING A LETTER written by the Rev. Burr Baughman of the wonderful Christmas Day at Kapit when twenty-nine Iban men, women and children were baptized in the name of the Lord Jesus. This letter reads very much like a letter that might have been written by one of the early Christian missionaries in France, Germany, Ireland or England. Just as those missionaries of the eighth, ninth and tenth centuries found superstitution, tribal laws, and idolatary, so our present day missionaries at Kapit are finding similar obstacles to overcome in the lives of their converts. We hope every reader of this issue will carefully and prayerfully read the letter describing that landmark in the life of our Mission at Kapit. And as you read other articles about these people, as they appear from time to time in this magazine, we hope you will have a better understanding of the Iban people, their need of you, and our responsibilities toward them as our fellowmen. Let us support our missionaries, the Baughmans, Mamoeras and Manoeroengs, in their far-away and lonely task along the inland rivers of Sarawak, Borneo, as they labour as our representatives of Christ in the long-houses of the Iban people.

THE PROBLEM OF NAMES AGAIN

THE READERS OF THE LAST two issues will have noticed the new section called *Voices From Our Schools.* In this issue we are giving that section more space due to the fact that previously so little room could be allotted to it, and we are featuring two of our schools. We have a number of times called attention in these columns to the necessity of calling our schools *Methodist* and doing away with the ambiguity that exists today. This will be very clear when you turn to the *School Pages.* There you will find the *Lady Treacher Girls' School,* Taiping, and the

Anglo Chinese Girls' School, both of them Methodist schools. The names have no relationship to each other and no relationship to *The Methodist Church.* Undoubtedly, few pupils in these schoo's know that their school has any relationship to a particular church and, very likely, few people in the community realise that the particular school in their town is a Methodist school. How much better in each case it would be if they simply read the *Methodist Girls' School* or the *Methodist Boys' School.*

We have been amazed at the apathy of our readers on this question. There had been a few letters addressed to the editor but otherwise, no comment at all. Only one principal has taken any interest in the matter. Does this mean that our Mission authorities, our Methodist leaders, our school principals, our laymen, care nothing for the name Methodist, and that they are not interested in seeing that the general community in Malaya know that these schools, of which we are so proud, are Methodist schools? Isn't it high time that something be done about this problem?

Malaya meets The Advance for Christ with two new churches—Hinghwa, Singapore, and Raub, Pahang.

Dedication of Churches

Bishop Archer, Bishop Moore, the Rev. Paul S. H. Hang and Bishop Rockey participate in dedication service, Hinghwa Church

Hinghwa Church, Singapore

ON 6 FEBRUARY, the new Hinghwa Methodist Church, Singapore—the Bishop Edwin F. Lee Memorial—was dedicated at a service attended by three bishops of the Methodist Church, Bishop Arthur J. Moore of Atlanta, Georgia, USA, Bishop Clement D. Rockey of Lucknow, India, and Bishop Raymond L. Archer, newly elected Bishop of the Southeastern Asia Central Conference. Bishop Moore presided, led the ritual of dedication and preached the sermon. Bishop Rockey and Bishop Archer led in prayers of dedication.

Many delegates and official visitors to the Southeastern Asia Central Conference, which had closed the day before, attended the service. Dr. Marmaduke Dodsworth, mission superintendent, and the Rev. Wong Dong Sing, superintendent of the Lower Rejang River District, gave the opening prayers. The Rev. S. S. Pakianathan read Psalm 24. Impressive in the service was the processional of distinguished churchmen and the purple-robed church choir. Also impressive was the evangelistic band of the church, a group of older men and women dressed in white and wearing red rosettes, which came down the centre aisle to the front of the chancel to sing.

Early in the service, the pastor introduced many distinguished visitors. He presented Mrs. Deng Bing Deng, widow of the first pastor of the church; Mrs. Ong Ban Goi, the oldest member of Hinghwa Church, for thirty-five years associated with that church; Mr. Shih Teck Hoe, superintendent of the Sunday School since 1924; Mr. Chan Kui Juan, the architect and an Old Boy of the Singapore ACS; Ng Leong Joo, the contractor. He introduced the Rev. The Tjek Kie, former pastor, who had come from Java for the occasion and who presented a historical statement about the church.

Bishop Moore preached a "short but earnest evangelistic sermon" on the text, *How shall we escape if we neglect so great a salvation.* (*Hebrews 2:3*). He pointed out that St. Paul wrote the letter to the Hebrews setting forth the permanent supremacy of Christ to save them from a backward slip when many of them were not satisfied with Christianity and were thinking of going back to Judaism. This salvation is so great, he said, because of the source from which it comes and when we reject it we reject the God who sends it to us. It is great because it cost so much to produce—Jesus, the Son

The Manse and the new Hinghwa Church

Bishop and Mrs. A. J. Moore with the pastor of the Hinghwa Church, the Rev. Paul S. H. Hang

of God and the Son of Man; we live because Christ died and without His cross we would be without hope in this life and in the life to come. It is great because of its adaptability; it will meet the needs of all men everywhere. It is great also because it is abundant in its power to work in life, saving men from the burden of sin. It is by prayer and the power of the Gospel that the Hinghwa Church has been built, he concluded. "Let us not be satisfied if people are not redeemed and added to the Church."

Preceding the sermon, the Rev. The Tjek Kie of Sourabaya, who was pastor of Hinghwa Church during 1919, presented the history of the church. He paid tribute to the Rev. W. N. Brewster, formerly of Singapore, later a missionary in Fukien, who had seen the need for a Hinghwa-speaking church. Through his influence the Rev. Deng Bing Deng, who had been in Sarawak, came to Singapore in 1914 to start a church. In 1919 when the Rev. Mr. Deng went to China because of illness, Mr. The Tjek Kie was acting pastor. In 1922, the Rev. Mr. Deng was again forced to return to China because of illness and Mr. Lan Hoi Cing became pastor. He was followed by the Rev. Yap It Tong from 1923 to 1925 and then by Mr. Lau Hoi Jing. The present pastor, the Rev. Paul S. H. Hang, came to Hinghwa Church in August, 1927, after completing his training at the Nanking Theological Seminary, Nanking, China.

The Rev. Mr. Hang told the story of the church during his pastorate. In 1927 there was no church building. In 1933, a shophouse was bought, the first property of the church. In 1941, the present site was purchased by Bishop Edwin F. Lee for $8,000. The land is now valued at $30,000. The buildings have cost $55,000; furniture, $5,100; fans and lights $3,000;

Interior of Hinghwa Church, Singapore at Dedication Service

water pipes, $2,500; and architect's fees, $4,000. The total $100,000 valuation of the present church, is

The new Hinghwa Church as seen from two angles. The Rev. Paul Hang, pastor, Mrs. Deng Bing Deng widow of the first pastor, and Mr. The Tjek Kie

accounted for as follows: In addition to the $30,000 valuation of the land—$10,000, gift from Malaya Board of Church Extension; $15,000, gift from the Virginia (U.S.A.) Conference of the Methodist Church; $15,000, from the sale of the old property; and $30,000, contributions from local church members.

Raub Church, Pahang

THE DEDICATION OF the Chinese Methodist Church, Raub, Pahang, on Sunday afternoon, 26 February, was marked by the spirit of warm cooperation and the evidence of work well-done. The beautiful little church was crowded with members and friends, most of whom had helped raise the funds to make the new building possible. The building, the furnishings, the spirit of the congregation, as well as the program of the afternoon, were a tribute to the friendly and efficient work of the pastor, Miss Ang Soo Hua.

Dr. Marmaduke Dodsworth, Mission superintendent, dedicated the church and preached the dedicatory sermon. The Rev. C. E. Fang, district superintendent, presided and was interpreter. Miss Lucy Fang, daughter of the Rev. Mr. Fang, was in charge of the music. Mrs. Tan Phek Giok, friend and supporter of the church and building fund, read the Scripture, Psalm 24. The offertory prayer was given by Miss Norma Craven.

Dedication Congregation at Raub

—H.M.L.

Miss Ang Soo Hua, pastor, Mrs. Dodsworth, the Rev. C. E. Fang, Dr. M. Dodsworth and Mr. Ariaratnam

Speaking on the text, *Except the Lord build the house, they labour in vain that build it,* Dr. Dodsworth declared that only if the church is built by the Lord will it become a place of vision, a place of reality, and a place of permanent good. Assisted by the Rev. Mr. Fang and Miss Ang, the pastor, Dr. Dodsworth baptized a large group of adults and children.

The pastor paid tribute to the work of members and friends who had helped raise funds. Of the total $10,600, spent for the church and furnishings, all but $2,000 was received from church members and friends in Malaya. $1,000 was contributed by the Board of Church Extension and $1,000 by the Home Missionary Society. Enthusiastic support of the Church locally was evidenced by the generous offering during the service of dedication.

—C.E.F.

The new Chinese Church at Raub—the Church Choir under direction of Miss Lucy Fang, (left) daughter of the Rev. Charles E. Fang

● *An unusually fine and clear exposition of our Easter faith*

Easter's Immortal Message

ALBERT E. BELDEN

IN ALL CREATURES the fear of death is great. It is especially intense and cruel in man. There is reason for believing that in the actual hour and article of death the fear passes. But up to that point it is the most poignant condition to which the human soul can be reduced.

How is it to be interpreted? There is a purely animal and mechanical element, nature's precaution against unnecessary death. But for man there is imposed upon this all the intense meaning and sublime value that life holds for him.

Man has much to lose by death. This quickens and inflames his fear of it. But on its reverse side there is a gleam of hope in this swift and poignant recoil of the soul from death. It suggests powerfully that the soul is not made for such an end, that the soul is made for life. It is the utterly alien character of death that visits such horror upon the soul.

We are very close here upon the supreme Christian argument for life after death. Jesus gave classic expression to it when in his discussion with the Sadducees he played so cleverly upon their phrase, "God is the God of Abraham, and Isaac and Jacob." "Exactly," said Jesus in effect, "God is not a God of the dead, but of the living." "If you believe that God enters into personal relationship with a soul, then you must also believe that soul to share God's own everlastingness."

Now this is the most fundamental argument that can be adduced for human immortality. Man is worth it because he is capable of becoming a real child, a real friend, to God. As one talented writer has said: "The soul claims immortality because already it is so great, so shot through with gleams of heavenly splendour, that if its destiny were nothingness the universe itself would be a futility and a lie."

WE are sometimes asked to believe that individual souls are not immortal, but they contribute to a perfect race. We are not told whether the perfect race will be immortal. If not, then over the story of every man and, therefore, over the whole story of man the legend must be written: "Dust thou art, to dust returnest."

But if at last a perfect race is to be immortal, why choose to believe such a destiny possible when all who have struggled and fought for that consummation might also be included? Why should those fortunate enough to be merely last in the process be rewarded with such a boon?

It is only sheer snobbishness, in the last analysis, which professes to believe in the perpetuation of souls of a peculiar culture, but refuses to believe in the perfectibility of all souls beyond death. Is not the love of God, as revealed in Jesus, without respect of persons? Or shall we try to believe in the wholesale victory of death?

There is no life after death! No soul has ever awakened, nor ever will waken, from the last long sleep! In the grave every human love lies buried —that of Damon for Pythias, of David for Jonathan, of Jesus for John, of Dante for Beatrice. Death has devoured all human genius—Moses, Isaiah, Julius Caesar, Homer, Euripides, Shakespeare, Milton, Abraham Lincoln. All have gone! And when you placed in the grave not long ago the body of that one who was, and is, your own life, you gazed for the last time forever upon your friend! Do you believe it?

THERE is no surer test of any creed than trying to live it. It is a pity men do not follow the method more often with the creeds of atheism and doubt. They would find them out sooner.

What is the effect of living as though death ends all? There is the inevitable cheapening of human personality to be faced.

In others, you are dealing no longer with something of infinite worth. Its value has a time limit. Your wife, your children sustain only a temporary relation to you; some day you will be finally rid of them, and they of you.

In yourself, you can no longer talk of destiny. And as for taking trouble and making sacrifice for moral character, why should you? At best, you will yourself be a better man; but you will not be more highly valued on that account by the universe that gave you being and now takes it from you forever. Your character achieves nothing of lasting value, for there is no value that lasts.

SIMILARLY, civilization and every other human cause is hopelessly cheapened by the victory of death. The march of progress, the travail of centuries, the agony of the million will find no meaning or reward in some mighty consummation of universal human happiness and unending human glory. Like midges that flit aimlessly for a little lifetime over the marshy wasteland, so the countless sons and daughters of humanity "lighting a little hour or two are gone," swallowed up in a darkness and a void that is without meaning to them.

That this collapse of all human values does not occur in every case where the soul gives up its belief in immortality is no proof that it is not a real and urgent peril. The human mind can be as illogical in its unbelief as it can be in its belief.

We see, then, that the very existence of the moral ideal for man is bound up in this great hope. Conscience speaks for immortality, not only in its demand for moral worth, but also in its inexorable plea for justice. What of the innumerable lives that find themselves in this existence deprived of opportunity, broken on the wheel of pain and disease, injured in the delicate mechanism of the brain, lost in earthquake or other natural disaster, or trampled beneath the ruthless cruelties of war or commerce?

THE voice of conscience as it speaks its demand for adequate opportunity blends with the voice of the heart. Is human love, the most exquisitely beautiful thing the universe produces, to be the sport of death? At the heart of every real love there is the thirst for life—the passionate, eager demand that it shall be not only for the space of a few years on earth, but for ever and for ever. As Elizabeth Barrett Browning, that great lover, expressed it so eloquently in her Portuguese Sonnets:

Love me for love's sake alone,
That thou mayest love on through love's eternity.

But still the chorus of demand swells louder, for now the voice of reason makes itself heard. Shall we be apprenticed to the craft of the Great Creator and never enter upon our mastership? If an Isaac Newton can liken himself to a child picking up pebbles upon the sea-beach, how incomplete must be the store of truth that the rest of us can gather. Yet, as modern science is never tired of telling us today, "It is all so intelligible as though nature desired to be known and understood."

Finally, if we turn from the three-fold testimony of our own souls to seek corroboration beyond ourselves of our dearest hopes, we are met in history by One, wisest and best of all who have trod this earth, who confirms our hope in a twofold way.

First, by his own unfaltering and emphatic belief. With what sublime confidence he assures his disciples of reunion and fellowship and progress beyond the grim portal of death. "Let not your heart be troubled." Who of us cannot repeat the famous and ineffable words of promise? To the present writer nothing is more impressive in regard to this matter than the desire Jesus exhibits for the presence with him in his future glory of his disciples. "Father, I will that those whom thou hast given me be with me where I am." Did this matter rest only upon our own desire, then knowing our unworthiness we might searcely dare to do more than hope against hope. But lo, it rests upon his desire, and he is confident, and in his faith we rest and believe and yield our soul up to "intense expectation."

THE second way in which Jesus confirms our hope of an existence beyond this present life is by his return to his disciples. However we may explain the resurrection, those apostles knew that their Lord was with them, nevermore to be lost to them. With his revelation of himself, triumphant over death, they received in an altogether unique manner the assurance of eternal life. In him they found that hope which is "the anchor of the soul," sure and steadfast, and we, essaying the same high comradeship, can find the confirmation of our hopes in turn by the sense of fellowship with Christ and the eternal world that we also may obtain.

As we discover that Christ within ourselves, he becomes to us, as he was to them, "the hope of glory" beyond the limit of our capacity to doubt, and we are able to see at last beyond the shades of death that "inheritance incorruptible, that fadeth not away, which God hath laid up in store for them that love him."

(Taken from The Christian Advocate of 18 March 1948. Dr. Belden is an English clergyman who has served 38 important Congregational British churches.—Ed.)

". . . . the cross, which Christians have always regarded as the supreme act of the divine redemption and the place of the salvation of mankind."

* * * * *

"Only through the suffering and death of the Son of Man could the Kingdom be finally established in power and men reinstated under the true authority of God."

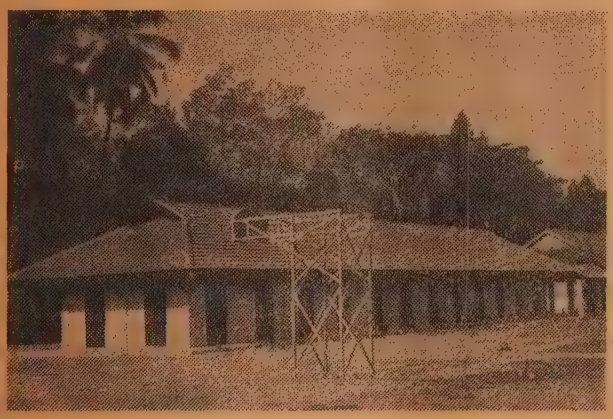
* * * * *

"Thus whereas through Jesus' life and teaching the new family was beginning to be formed, it was only through his suffering and death that God's holy and universal family could finally come into existence.
—F. W. Dillistone

* * * * *

"And all through life I see a cross—
Where sons of God yield up their breath;
There is no gain except by loss;
There is no life except by death."

HERE AND THERE in Southeastern Asia . . .



The new Annex of the ACS Sitiawan

Sitiawan

Dedication of New Annex. On 22 February, in the Anglo Chinese School Hall and at the annex, services were held to mark the opening of the new annex. A number of distinguished guests were present including the District Officer, F. W. Grieve, Esq., and Mrs. Grieve, and the Superintendent of the Methodist Mission, Dr. Marmaduke Dodsworth, and Mrs. Dodsworth, of Singapore. The formal opening of the annex which was conducted by Dr. Dodsworth, was preceded by tea and the services of dedication in the school. The school choir sang two numbers and the Scouts attended in uniform. Prayer was led by the Rev. Theodore Runyan of Penang and the scripture was read by the Rev. William Foster of Ipoh.

Mr. Wong Hean Kim, principal of the school, gave a report of progress and expressed thanks for the financial and moral support which had made possible the raising of the more than $23,000 expended for the new building. He reported an increase in student enrolment from 276 in 1941 to 800 at the present time. He stressed the need for an addition of another five classrooms.

Other speakers were the Rev. R. A. Kesselring, Educational Secretary of Methodist Mission Schoo's, Malaya; Dr. S. Parampalam, J.P., Sitiawan physician and prominent friend of the school; F. W. Grieve, Esq., District Officer; and Dr. M. Dodsworth. All paid tribute to the splendid work of the principal and staff of the school. In his address, Dr. Dodsworth traced the educational development in Sitiawan and expressed gratitude to the Government for the grant of $10,000 which had been made available for this annex, although in the beginning it had been allocated for the building of a girls' school. The Sitiawan ACS is coeducational and so is taking the place of a girls' school. Dr. Dodsworth also emphasized the need for religious education in the Methodist schools as a means of giving to all students sound principles for living.

State Councillor Entertained. On 22 February, the principal and staff of the Anglo Chinese School and the Anglo Chinese Continuation School entertained Che Ahmad Tazalli at luncheon in honour of his appointment to the State Council. A number of officials of the Methodist Mission and missionaries, who were in Sitiawan for the dedication of the new annex, were present. Short addresses were made by Mr. Thai Swee Kee, Dr. M. Dodsworth, the Rev. R. A. Kesselring and the Rev. Theodore Runyan. The guest of honour replied with a short address.

Burma

Central Conference Delegates. The Burma delegates to the Central Conference returned by air to Rangoon on Febroary 10 by way of Bangkok. Due to plane schedules they had a three-day stop there, which was very pleasantly spent with friends of the Presbyterian Mission and Church.

Dedication of New Church. Bishop R. L. Archer and Dr. James K. Mathews were in Burma and took part in the dedication service of the new Chinese Methodist Church at Pegu, which was built largely by local gifts and planning. The party from Rangoon, including the Harwoods, went in a station wagon and truck, plus a motor-car. An armed patrol accompanied them from Hlegu for 25 miles of dangerous territory to Pegu.

Terrorism in Burma. In the middle of February Miss Selma Maxville, an elderly missionary of the Baptist Church, who was living in a Mon village 20 miles out of Moulmein, was captured on the road by Burma bandits and is being held for ransom of Rs. 20,000 on threat to her life. No outcome has been reported thus far,

Group picture taken at the Dedication and Opening of the new Annex at the ACS, Sitiawan

The devastation at Third Road, Sitiawan, after the burning of the village by the bandits

although an American Embassy member has been sent from Rangoon in an attempt to effect a release. This is a very bad region with a history of several murders, kidnappings, and hold-ups, during the past year, but this is the first time that a missionary has fallen into this particular predicament. Since the war the Rev. and Mrs. Ray Spear of our Mission and several Baptist families have had narrow escapes with direct threat to their lives, but there had been no kidnapping for ransom up to this date.

(Since writing the above, word has been received that Miss Maxville was killed on 28 February. When friendly villagers sought to rescue her, she and twelve villagers were killed.—Ed.)

Changes in Appointment. The Rev. Harry J. Harwood became Mission Treasurer for Burma on March 1. Mr. Harwood has also been the Acting Secretary of the British and Foreign Bible Society and, in that capacity, was a delegate to the Bible Society's Conference held in Singapore last September. As the regular agent has returned to Rangoon Mr. Harwood is now able to give full time again to his other work. He is also the acting-pastor of the Scottish Kirk in Rangoon.

Kluang

United Protestant English Services. The Protestant Christians in and around Kluang have joined together in a Union English Service which is held every Sunday at 5.30 p.m. The Methodist, Anglican, Syrian and Presbyterian ministers take charge of the services. The church is run by a local committee representing all the cooperating denomination. On the 26th of February the Rev. S. M. Pandian of Segamat preached on the subject "The Glory of the Cross" and Mr. Girdler, M.C.S. the Administrative Officer of Kluang, read the lesson. Mr. Girdler is also the Hon. Treasurer of this congregation and takes a keen interest in the work of the church. This union service is a very fine example of the ecumenical spirit which is slowly spreading through Malaya. A similar Sunday service is held in Kuantan and we trust others will be organized in other centres very soon.

Ipoh

Chinese Church. The Ipoh Methodist Chinese Church will soon have its new building erected on the three and a half acres of land near the A.C.G.S. in Kampar Road. The area has been divided into forty-two shop lots. The Church will keep about two-thirds of the land for church and school buildings and the remainder will be sold to church members for home sites.

The sanctuary of the new church will have seating room for about seven hundred people. A spacious wooden house on the property has been repaired at a cost of $2,000 and is now used as the new Methodist Chinese School. Mr. Yen Voon Chong, the principal and acting pastor, with the assistance of another teacher and the Rev. Lai Kam Hong, looks after sixty pupils. Mr. Lai was recently transferred to Ipoh from Kampar, where he was the pastor for more than twenty years. At present his work is confined to the Pusing and Tronoh districts. The Ipoh church is under the care of Mr. Yen Voon Chong while the senior pastor, the Rev. Chua Sin Tek, is away doing evangelistic work in Indonesia.

Mr. Chua has done magnificent work in building up the Ipoh church so that it has made great progress during the last few years. His great faith and untiring efforts in collecting funds have made it possible for plans to be made to build not only a new church, but also a Chinese school. About $50,000 has been collected so far but it is hoped to get more to enable the whole project to be carried out. The Rev. Wan Yong Fan, the other pastor of the Ipoh church, was transferred to Kampar last month. He did very good work during his short term in Ipoh and made many friends whom he continues to visit. This Ipoh congregation is unusual in having had two pastors during and since the war, one a Cantonese and the other a Hokien, in order to minister to the needs of these two language groups within the same fold. Both pastors take part in the Services and each in turn translates the other's messages in the services of worship.

Pastor's Daughter Weds. On December 28, 1949, Miss Sornam Pakianathan, eldest daughters of the Rev. S. S. Pakianathan, was united in marriage to Mr. Roy Daniel, who is on the staff of the Commissioner General's office in Singapore. Mr. D. R. Daniels, a brother of the bride, was the best-man and Miss Grace Abraham and Miss Arajitham Pakianathan, a sister of the bride, were

—*H.M.L.*

Mr. Wong Hean Kim, Dr. M. Dodsworth, Rev. Ralph Kesselring, and Rev. Peter Chen (Pastor of the Third Road—Trinity—Church) viewing the desolated area after the fire

the bridemaids. Miss Pakianathan was given away by her father. The marriage took place in the Ipoh Methodist Church and the Rev. William Foster, pastor of the Wesley Church, and the Rev. G. D. Thambidorai, pastor of the Tamil Settlement, were the officiating ministers.

The former Miss Pakianathan was a student in our three major girls' schools and took her Senior Cambridge Certificate in the Methodist Girls' School, Singapore, in 1937. In 1938 she went to Kuala Lumpur with her family and did her three years Normal in the Methodist Girls' School there. Since then she has been teaching in Kuala Lumpur and, since her father's transfer to Ipoh, in Ipoh until her marriage. Mr. and Mrs. R. Daniel are now living in Singapore and Mrs. Daniel is on the staff of the Geylang Methodist Girls' School.

Malacca

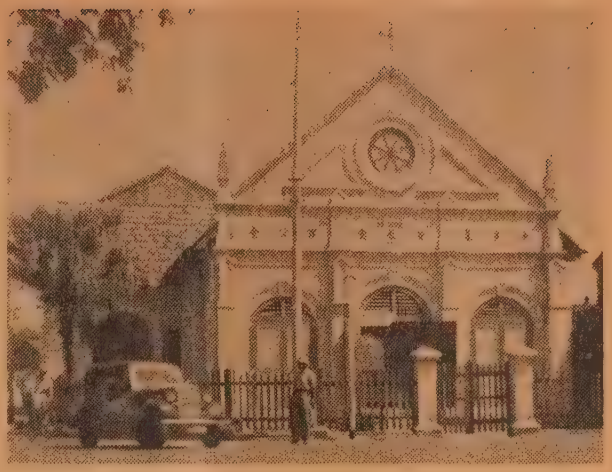
Wesley Church. The Sunday School, which is under the capable leadership of Mr. Loh Hung Loon, has started a branch school at the Kubu Road Methodist English School. This will fill the need in an area where there has been no English Sunday School.

Anglo Chinese School. The official opening of the science laboratory and three new classrooms of the Anglo Chinese School was held on Friday, 10 March, at 5:30 p.m. The guest of honour was the Resident Commissioner, the Honourable G. E. C. Wisdom. The programme included a display by Primary I; a Scout and Cub display; exhibition matches of badminton, basket ball and soft-ball between the present and Old Boys of the ACS.

One feature of the new primary classrooms is the activity or playroom which is situated between the two classrooms. At the present time the two classrooms are occupied by two sections of Primary I. The centre room contains play equipment and games of all kinds.

At the beginning of this term, the boys in the upper standards started on operation "Changkul." This is a drive to develop the land extending from the school to Tranquerah Road. When the boys began their work

The wedding party of Mr. and Mrs. Roy Daniels



Wesley Church, Malacca

the area consisted of lalang and sweet potato ridges. Recently the boys of the ACS were joined by a working crew from the Methodist English School. In return for their work the latter will be given a part of the area for a playground. Excellent progress is being made, and by the end of the second term the ACS should have a full seven acres of developed land. The improvements made on the playing field, and now in front of the school, help to make this compound one of the best.

Singapore

Wesley Church Night. The last Sunday evening of each month is known as Church Night, and members of the church and friends foregather with the members of the Wesley Guild in the Wesley Hall for fellowship, entertainment and refreshments immediately after the evening Service of Worship. These Church Nights have served to deepen the fellowship of the church in a very real way. The Wesley congregation, Singapore, probably more than any other Methodist congregation in Malaya, has a large number of transient people; members of the H.M. Forces, civilians working in the Army, Navy, and Air Force establishments, and business people who are here on short terms. At these Church Nights they are introduced, made welcome, and then also farewelled.

Last month Wesley Church bade farewell to Mr. and Mrs. Charles Wood who had completed their second term of service at the Naval Base. The Woods had very much become a part of the life of the congregation and were pillars of the Wesley Guild. It is always an inspiring experience to be at one of these Church Nights when farewells are being said. It gives one a sense of deep joy to hear person after person testify what this church has meant to him during his stay in Singapore. We would recommend that other churches, who have transient members, adopt this very fine institution inaugurated by the Rev. and Mrs. W. S. Reinoehl.

The Wesley Church Guild. Some years prior to the war an attempt was made to introduce our older young people's group into the life of the Wesley Church, Singapore. An organization was begun under the above name, but pre-war it went along rather haltingly. During the last two years it has been a very strong organization and

has met faithfully twice a week, on Sunday evenings after the Service of Worship in the Wesley Hall, and again on Wednesday evenings, either in the hall or in the homes of different members of the Guild. Mr. and Mrs. Charles Wood, Miss Mabel Mitchell and Mr. John Kidd are among those truly responsible for the success of the Guild. The Guild serves those who are too old for the MYF and makes a very fine association for many who are at loose-ends, with time on their hands to spare, and who thus are given many happy hours of association together.

Anglo-Chinese School. One of the big events in the life of the A.C.S., Singapore, is the annual celebration of Founder's Day on March 1st. Both in the lower school and the upper school the occasion is marked by special programmes and speeches at the opening of school

Coleman Street Chapel, the first Wesley Church, Singapore, now used by the Cantonese Church and as a chapel for ACS

in the morning, and then by a dinner given by the Old Boys in the evening. The speaker this year at the upper school at Barker Road was Dr. H. B. Amstutz, who spoke on the subject "In the Oldham Tradition". The 650 boys, plus the girls of the Post-Cambridge class, faculty and guests, were assembled on the west side of the building. Special items of music were given under the direction of Mr. Benjamin Khoo by a quartet and a mixed choir. The Boy Scouts, under the Scout Master, Mr. Chee Keng Lim, were drawn up facing the students and were inspected by Dr. Amstutz upon his arrival. In his address he said, "Why are we here this morning and why do we perpetuate the opening of the school? We do it in order to catch, if possible, that illusive something which is the spirit of a great school. A school is so much more than bricks and mortar and desks. It is a spirit; it is a contagion; it is a living spiritual entity. It is an accumulation of gifts and the result of the sacrifices of many. Have you ever stopped to think that very few of you could have had any education whatsoever if your entire education had depended on the resources of your own parents and immediate family? Oh yes, some of you could have had tutors, but that is not all. But here we have these great buildings rising, made possible by the gifts of many, most of them Old Boys of the A.C.S. And all who gave these gifts gave them because in one way or another this school or another school had given them their start in life. Thus the A.C.S. is a combination of material and spiritual entities, of gifts and interests and the love for one's neighbour, of the life blood of principals and many teachers, and the many sacrifices of thousands of parents. It is an intangible something which I am calling the Oldham Tradition this morning."

In front and on the side of the assembly are the fifteen new classrooms which are to the south and west side of the old building, known as Oldham Hall. And then to the north is the semi-completed structure of the new building which will soon be one of the most prominent school buildings of all Malaya. This big building programme, largely sponsored by the Old Boys of the A.C.S., is carrying much favourable comment in Singapore. The main building, with its great tower rising, stands on the brow of the hill and will soon be one of the commanding structures along Bukit Timah Road. The A.C.S. has every right to be proud of this great achievement crowning the 64 years of its existence. It began in a little shop house in the Telok Ayer district of the city on March 1st, 1886, and now, 64 years later, is being housed at Barker Road and at Coleman Street in buildings commensurate with its growth and size.

The Founder's Day dinner took place in the Victoria Memorial Hall when some 500 Old Boys, wives, and guests assembled for a delicious Chinese dinner and listened to many toasts and speeches. Dr. Ang Swee Hian, Vice-President of the Old Boys Association, was the Chairman, taking the place of Mr. Lee Chin Ghee who was suddenly stricken with illness. Mr. G. H. Kiat, brother of the Rev. Goh Hood Keng, gave the Toast to the School and the Mission, which was suitably replied to by Dr. M. Dodsworth, Mission Superintendent. Dr. H. H. Peterson, principal of the School, spoke on the school's achievements, its hopes and aims. The Chairman called upon two of the honoured guests to make impromtu speeches—Mr. A. W. Frisby, the Director of Education, and Mr. Lee Kong Chian, the largest donor, whose gift of $65,000 makes possible the chapel hall which will seat 1,000 people. Mr. Lee in his speech told an interesting incident coming out of the days of Mr. Nagle's principalship, illustrating the tremendous urge for education and the types of individuals whose sons are students of the A.C.S.

One morning Mr. Nagle was standing outside the Coleman Street School watching the boys arriving on foot and by rickshaw. Those in the rickshaws invariably paid their fares to the rickshaw coolies as they got out of the rickshaws, but in one case a boy, instead of paying, was given a coin by the rickshaw puller. Mr. Nagle was interested in this and called the boy to him and asked him, "Why did that rickshaw puller give you a coin instead of you paying him?" and the boy answered, "Oh, that's simple, he is my father and he gave me some pocket money for my tiffin."

Before the speeches the guests were entertained by Mr. Yong Nen Kiong playing a piano solo and Miss Ang Kim Lee singing two vocal items. Mr. Yong is the son of a senior member of the staff, Mr. Yong Ngim Djin, and Miss Ang is the eldest daughter of the vice-president of the Old Boys' Association, Dr. Ang Swee Hian.

Voices From Our Schools

Featuring the Lady Treacher Girls' School, Taiping, and the Anglo Chinese Girls' School, Ipoh

The new building of the Lady Treacher Girls' School

(Training for citizenship is implicit in all education and particularly in all schools. Membership in the school which is a miniature society is training by experience. Membership in school societies where pupils have a share in the management of affairs is training in leadership. In addition to these, Civics is taught in some schools, especially those with Post-Certificate classes.

We publish a lengthy essay of a pupil who shows a keen appreciation of the functions in our 'plural society' and in the times in which we live. In order to emphasize another aspect we should like to quote a great British leader in the field of training for citizenship, Sir Ernest Simon, who says that "in an educated democracy the voter should acquire a number of soundly based convictions on the main political questions of the day . . . . and should recognize that he has responsibilities not only as a citizen of his own country but also as a citizen of the world."—T.R.D.)

The Lady Treacher Girls' School, Taiping

Citizenship

A CITIZEN IS A PERSON who belongs to a country. The country is not only a home to him, but he is a part of the country. Therefore, the part he plays has much to do with the country.

A good citizen loves his country, and tries in every way to make it a haven of peace, harmony and love. He not only has a concern for himself, but also for his fellowmen. If his country suffers, he suffers; if the country is happy, he is happy, too. When the country is in need of his help, he sacrifices his personal pleasures and devotes his time to helping his country.

The aim of a good citizen is to make the community happy. He is interested in all the affairs of the country. Whether it be an educational concern, or a health concern, he is always ready to give his full support. If he is a rich man, he can help by financing projects and if that cannot be done, whatever he has can be given.

A good citizen should be interested in politics. He should read the daily papers, listen to the radio or do whatever is convenient to him to obtain knowledge of everyday events. Not only must he know what happens in his country, but also the present situation of the whole world at large.

No distinction of caste or nationality must exist in good citizenship. The work for the good of the country is not meant for the rich alone nor is it meant socially for the poor. It is meant for every person who calls himself a citizen of any country. The rich cannot say that he has too little or nothing to give. Everyone can help.

A good citizen must be honest and trustworthy. If any work is entrusted to his care he must do all he can to fulfil his duty and be honest with what he does. Anything that he does must be done in an honest and righteous way. No force of any kind is to be used, but in its stead, discussion, persuasion and mutual understanding. Above all, laws should be obeyed by every good citizen.

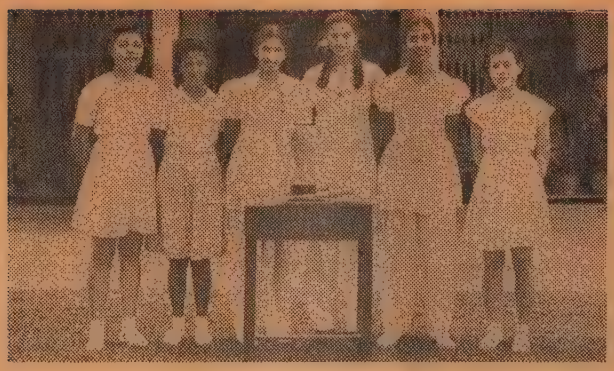
Intellectual qualities are also required of a good citizen. He must think clearly, love and find truth, reason correctly, be just and economical.

When there is any disturbance or trouble around the neighbourhood of a good citizen he helps to put down trouble. For instance, when a thief happens to be robbing a house within his reach, he does all he can to bring him to justice. In trying to do this, he can either telephone the police or get men together to bring the man to book. If his neighbourhood is dirty, and the people are ignorant, the good citizen should try to tell them as politely as possible to make them understand that health is important. These may seem to be minor things but it is the duty of a good citizen.

I am sure everyone of us knows that

The Girl Guide Company at Taiping

The main building of the Lady Treacher Girls' School



Winners of the Lee Memorial Badminton Cup on October 31, 1949, Taiping

Characters who took part in the play "The King who limped"—the Girls' School, Taiping

is the duty of every good citizen to make this project a success. How can it be a success? If we put our entire effort to it, there is every possibility that very soon the bandits, who are a terror to every good person, will be swept out of the country. If you are a good citizen, now is the chance to show your loyalty to your country. What could be better than to live peacefully when the bandits are no more?

Good citizenship is the gateway to a harmonious and peaceful country where everyone lives in contentment and happiness. The citizens of a country determine the rise and fall of a country. The central and local governments carry out all aims of making the country a happy place for people to live in. Good citizenship is meant for everyone of us. By our goodness as citizens, we can make this beautiful country of Malaya, "a land of sunshine." In order to bring this about we must be one body, working in accordance with the government.

"United we stand, divided we fall"

—Lee Kim Yuen

A Red-letter Year

The year 1949 was a very successful year for the Lady Treacher Girls' School—a red-letter year, in fact. The first of the successes came when the Cambridge results arrived and it was found that all the students in the Certificate Class had passed with good results. There was much rejoicing and the school was given a half holiday in celebration.

On Empire Day, 24 May, the school scored another victory by carrying off the Seventh Indian Division Shield at the Inter-School Sports at which all the Boys' and Girls' Schools in Taiping took part. Then on the 1, 2, 3, and 4, July came the excellent concert in aid of the Building Fund. Many people filled the hall each evening to enjoy the plays, the two-part songs, and the children's dances.

In September when the Normal Class results were made known there was rejoicing again for all five of the normal students passed, three of them being Third Year normal students. In October the girls of the school took part in a Girls' Inter-School Badminton Tournament and won the large Silver Badminton Cup which is now keeping company with the Indian Shield won on Empire Day.

Last, but not least, of these successes was the obtaining of a new playing-field from the Government and the completion of the new six-class building before the end of the year. The playing-field is situated across from the school and will make an excellent field for hockey, netball and other games. This gift from the Government is much appreciated. The new six-class building is a beautiful addition to the school and appreciation is expressed to all donors who helped to make this much-needed building possible.

With all other red-letter successes, it is the aim of Lady Treacher Girls' School, whose enrolment has doubled since the re-occupation, to grow in strength of character and ideals while growing in numbers.

Anglo-Chinese Girls' School, Ipoh

(continued from last issue)

The Literary Society

Mrs. Teerath Ram has been in charge of our Literary Society this year. Under her guidance, we have made a few changes. At the beginning of each term we select new office-bearers, so as to train girls to hold responsible posts. We decided to collect a small fee of 10 cents every month to buy prizes for the various speech contests and for socials at the end of the term. A treasurer has been added to the office-bearers.

Our programme for the year consisted of recitation of poems, speech contests, debates, quiz contests, impromptu speeches, plays and play-readings. We introduced play-reading in our programme this year and have had a few plays read but they were dull, for girls read the plays without feeling and expression and bored the audience stiff.

The best play of the year, entitled "The Rehearsal," was put up by the Seniors. It was very interesting, for it

Senior students using the library at the A.C.G.S., Ipoh

was a rehearsal of various scenes from "Macbeth." Macbeth acted by Ding U Sing, was the best player. She shone, especially in the sword-fighting scene with Macduff, acted by Wong Swee Lan. The producer, director and all the other players acted their parts very naturally indeed. During the first term Std. VIII put up a fairly good play entitled "Jane Austin."

The only inter-class debate of the year was between Std. VII A and Std. VII B on the subject "Sea Travel is better than Air Travel." Std. VII A taking the Affirmative side, won the debate.

During the year, we had three guest-speakers. They were Mr. Brander, Chairman of the Kinta Town Board, Rev. Hayter and Mr. Sidney, Editor of "Young Malayans." Mr. Brander enlightened us on the work of the Municipal Department. Rev. Hayter, before he left for England, spoke to us about England. Mr. Sidney talked to us about Bernard Shaw's play "St. Joan." Miss Moreira, on her return from her holiday in Australia, described her visit to Australia.

The outstanding item in the programme of our Literary Society was the debate with our brother school, during the first term, in the boys' school. The subject discussed was "Science Will Destroy Civilisation." The boys, taking the negative side, won the debate. Our school was represented by Choong Siok June, Foong Siew Muay and Nellie Cumming. The A.C.S. was represented by Jamit Singh, Chai Hon Chan and Chan Wai Hong. Mrs. Kesselring, the Acting Mentri Besar Inche Mustapha Albakri and Dr. Ng Yok Hing were the judges.

We had a social at the end of the first term and another at the end of the second term. They were very successful.

CHOONG SIOK JUNE, S.C.C.

Cooking is a popular subject at the A.C.G.S., Ipoh

The Food Fair

After the war we had several ordinary fairs, concerts and exhibitions but only one food fair. The principal and staff of our school worked hard on the food fair and it was an unqualified success. The success of the fair was due to the voluntary donations of food, flowers and the help from the girls.

The main aim of the fair was to try to collect as much money as possible for the School Building Fund. For the past two years we held several functions to collect money, so that the unfortunate girls who had been admitted to school might have an opportunity of getting in.

A few days before the fair, the school was in a bustle; every student discussing the approaching fair and such matters as —who was going to donate the food; flowers for button holes; prizes for amusement stalls; what games were to be set up and where each stall should be. We decided that amusement stalls should be set up in the open-air, while the food-stalls should be in the classrooms of the ground floor.

At last, the day of the fair arrived. This was on the 6th of August on Saturday. It commenced at four o'clock in the afternoon and every girl had something to do. Crowds of people arrived early to take a look at the different kinds of food on sale. The aroma must have produced a keen appetite, which demanded immediate satisfaction, for very soon the food was in great demand. Malay, Chinese and Indian food were sold at a brisk rate.

Rev. S. S. Pakianathan involved in a contest at the A.C.G.S. Fair

Bottle contest at the Annual Fair

MYF

The Penang Institute

Theme: "THY KINGDOM COME"
Dean: The Rev. Theodore R. Doraisamy
Venue: Anglo Chinese School, Penang
Date: Thursday 13—Monday 17 April 1950

A Word from the Dean

FOR MALAYAN METHODISM the All-Malayan Youth Institute has been for some decades a biennial event of no little significance. Not all the youth of the churches can be there but all their eyes and hearts will be focussed on this year's institute at Penang. There are indications that many churches are raising funds to help some of their young people to attend the Institute and so their interest in the instituters having a profitable time will afford us spiritual support. The friends and relatives and leaders who send their delegations will look forward to sharing in the inspiration that the members will take back with them to their home and MYFs.

Everything has been done to see that the Institute will be uplifting and that it may be conducted in as favourable circumstances as possible. A number of our church, school and MYF leaders have consented to do duty on the faculty and the business manager and his committee have spared no pains to ensure some very enjoyable times. The secretary for the MYF has done yeomen, service especially giving effect to the plans laid together with me.

And so with the feast spread we await the representatives of the Methodist youth of Malaya to partake of the varied fare. In addressing them before they arrive I wish to point out that they are entering into the labours of several people who have spared no pains to make this possible and worthwhile. The Institute can be of immense social and educational value. It can also be a season of renewal and consecration for Christian service and for inspiration for leadership. It can be such a rich experience that they will be back in their churches determined to find a definite place in the Kingdom of God enterprise.

When we say the Lord's Prayer let us pray that our lives and our petitions will bear out the theme of our Institute: "THY KINGDOM COME."

THEDORE R. DORAISAMY.

One Last Word from the Secretary

THE RESPONSE FROM chapters all over Malaya is literally overwhelming and very welcome. Almost every chapter has asked for an increase in quota. One chapter even requested that all its members be allowed to come. This shows that MYFers are anxious to get together to know more about God's Kingdom and what it means to serve in His Kingdom. This enthusiasm augurs well for the future of the Methodist Church in Malaya, for it is from the MYF that the Church will draw its future leadership.

If there were no limitation at all, the number coming to this year's All Malaya Institute would be very much larger than the 550 which came in 1948. Much as we would like all who want to come, we have to restrict the numbers coming. This is not due to any meanness on our part but to the following very important facts:

a. Physically it is not possible to accommodate more than 300 without causing much discomfort to the delegates. And it is of great importance for the success of the Institute that all delegates should be comfortably accommodated.

b. It is very difficult to entertain too large a gathering. A survey after the Ipoh Institute in 1948 showed that the consensus of opinion was against any group larger than 300.

c. We have six classes for each session and that means if the classes are well divided they will have 50 persons each. Our classrooms can accommodate only 40 and with 50 we are overcrowding the classrooms. It is therefore impossible to have more than 50 in each class. A way out of this would be to increase the number of classes; but we are limited by the number of faculty members available. It is true that there are many very capable pastors and laymen who are able to conduct classes; but they have their programmes and obligations

MYF Institute Management Committee

Business Manager	Mr. LOO CHOO KHEAM (*Chairman*)
Committee Secretary	" K. C. YEOH
Chairman i/c Registration	" TAN TEIK LMM
" " *Food*	" P. U. DAVID
" " *Accommodation* (*Men*)	" GEH HUN KHENG
" " " (*Ladies*)	Miss LOW SUAN TIN
" " *Reception*	Mr. T. SOMASUNDRAM
" " *Social*	" NG TENG CHOON
" " *Concert*	" LOOI CHEEN ENG
" " *Talentime*	" K. C. YEOH
" " *Sacred Music*	" NGO HOCK KEE
" " *Excursion*	" TAN CHONG SAN
" " *Sports & Games* ..	" POH SIN BIN
" " *Information*	" J. OORJITHAM
" " *Institute Herald*	Messrs. K. C. YEOH and S. T. PETER LIM

Some members of the MYF Institute (Management) Committee. Seated: Ngo Hock Kee, Tan Teik Lim, Miss Low Swan Tin, Loo Choo Kheam, K. C. Yeoh, P. U. David, Miss Ethel van Sanden. Standing: T. Somasundram, Ng Theng Choon, the Rev. T. Runyan, Ang Sim Chuan, Tan Teow Lim, Tan Chong San

to fulfil and cannot all come to the Institute.

It is a pity that so many MYFers will be left out at this Institute. May we therefore, at this juncture, suggest to District Cabinets to organise their own District Institutes, Rallies or Retreats separately, so that all members in every district may have an institute experience. The All Malaya Institute should be for really enthusiastic, hardworking and capable MYF leaders who meet not only for inspiration and fellowship but also for the planning of the work of the Malayan MYF.

—S. T. Peter Lim,

The Business Manager Speaks

The members of the Penang Institute Committee extend a most cordial welcome to all of you. They are working hard to see that you have a good time in Penang. They are also looking forward to your fellowship in study and in worship. They hope that the Institute will be a source of rich spiritual experience for all, and that through it, the young people of our church will realize their responsibilities as servants of His Kingdom.

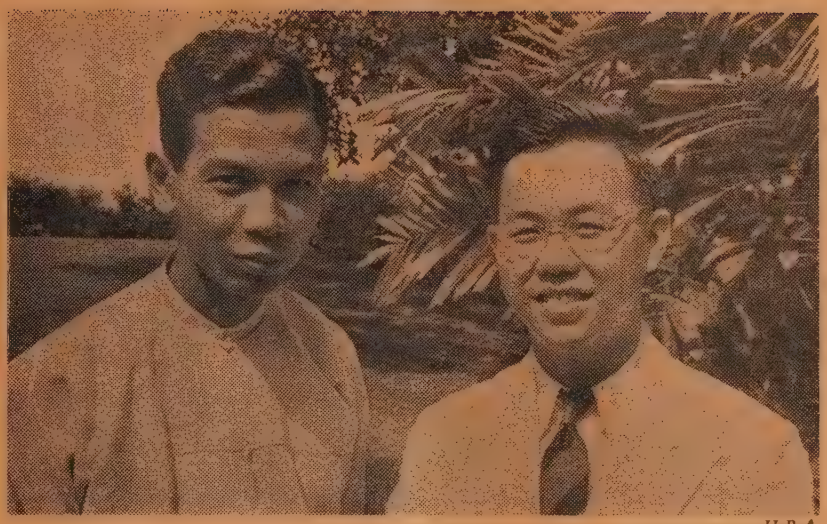
Loo Choo Kheam,

Malacca News

The Intermediate MYF Cabinet members met with the Rev. and Mrs. Carleton H. Foss on 22 February. After a nasi-goreng dinner plans were made for the meetings for the coming three months. The rest of the evening was spent in making books for patients in the General Hospital.

STOP PRESS

Burma is sending four delegates to the Penang Institute. This will be the first meeting of Burman and Malayan MYFers. We are delighted to welcome them.



—H.B.A.

U Kyaw Than and Mr. Peter Lim

Visit of S.C.M. Secretary

The Student Christian Movement has grown considerably since the war, in what is now known as the two faculties of the University of Malaya, and there is also a branch in the Trinity College comprising all the resident students of the College. U Kyaw Than, Secretary of the Movement for South East Asia, visited Singapore during the last week of February and spoke at the Trinity College Chapel and met all the various branches of the S.C.M., and had worthwhile consultations and meetings with the leaders. U Kyaw Than was a member of the S.C.M. Conference held in Ceylon in December, 1948, and he was also one of the Youth representatives at the Far Eastern Asia Christian Conference at Bangkok last December. Together with Mr. Peter Lim, Mr. Chen Chi Nan and other youth leaders in Malaya, he helped in the planning of the work of the S.C.M.

One of the interesting recent developments in the movement has been the request from the S.C.M. of the University of Malaya to the Malayan Christian Council asking for the appointment of an Hon. Chaplain to the S.C.M. This was taken up by the Executive Committee of the M.C.C. on the 15th of February and the Rev. T. R. Doraisamy, a graduate of the Raffles College, and a member of the Malaya Annual Conference, and on the staff of the A.C.S., was appointed as Hon. Chaplain. The Vice-Chancellor of the University, Dr. G. V. Allen, has graciously accepted this appointment and has welcomed Mr. Doraisamy to this new and challenging task. We are proud that one of our Methodist leaders has been given this important appointment.

Voices from Our Schools

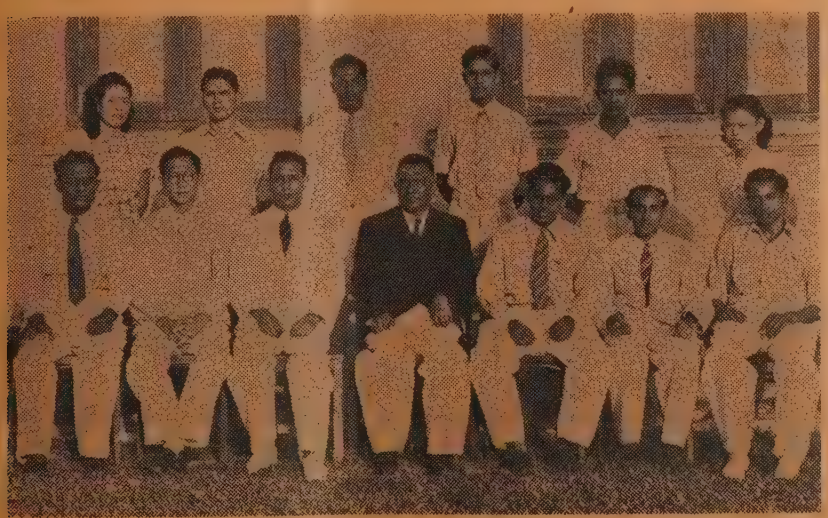
(*Continued from page 17*)

None of us expected such a variety of food and when it appeared right before our bulging eyes we could only utter the word "Oh." The food looked delicious and made one's mouth water and as luck would have it, every delicacy was finished in three quarters of an hour. The girls serving drinks had to work at top speed for, owing to the heat of the day, visitors paid several visits to their stalls in order to quench their thirst. The refreshments were sold out briskly.

The games that were set up were miniature golf, coconut-shy, nooping the duck, popping table-tennis balls and fishing apples with the mouth from a tub of water. All these attracted the visitors very much for they seemed reluctant to leave.

By seven o'clock all the patrons returned home greatly satisfied with the quality and variety of the food. Their cheerful faces proved the truth of the saying, "The way to a man's heart is through the stomach."

Teoh Guat Kim,
Std. VIII.



Parit Buntar MYF—Cabinet Officers for 1950

RADIOS • PIANOS

EDUCATIONAL MUSIC

MINIATURE SCORES • RECORDS

Call at our showroom and inspect

our varied stock—or write to us

MOUTRIE'S

ESTAB. 1875

S. MOUTRIE & CO. (MALAYA) LTD.

JOHN LITTLE'S BUILDING

SINGAPORE . . . . . TEL: 7030

Drink Lipton's Yellow Label Tea

Refreshing and Re-Vitalizing

In Sealed Canisters Lipton's Yellow Label

Tea retains its Quality and Aroma

Sole Agents:

HENRY WAUGH CO., LIMITED

Branches:

SINGAPORE • PENANG • IPOH • KUALA LUMPUR • BANGKOK • KUCHING • SANDAKAN

CORRESPONDENCE

The following letter was sent out by the Rev. Burr Baughman to members and friends of the Home Missionary Society telling of the wonderful Christmas Day they celebrated at Kapit. This gives in full detail the information promised in the January issue.—Ed.

A Letter from Kapit

Christmas really came to Kapit. We experienced again the fact of the birth of Christ into the world.

We had invited to the mission station parents of the school pupils, a few Old Boys (alumni) of the school and some friends who have been most closely in touch with the mission programme. From forty to sixty actually turned up to help us celebrate Christmas.

Our object in these festivities was two-fold: (1) to try to put across the Christian message of the birth of Christ; and (2) to show the Iban people that we could have a good time, a festival ("gawai") without the pagan accompaniments of their traditional feasts—pagan offerings and sacrifices, widespread drunkenness and lewd horseplay.

A programme was arranged, and included a midnight Christmas Eve service with pageant by the school children, a Christmas morning service and the celebration of the Lord's Supper in the evening. There was also carol singing in the public square of the village, and in homes of local Christians. There were picture shows, and sports for young and old. Christmas morning there were gifts for the school pupils, and biscuits and sweets for everyone. There was also (a big item) lots of food for all, through the efforts of Tek Lin and her helpers.

On Friday and Saturday we gathered a group of the elders together to talk over this matter of entering Christianity. These were the men with whom Paul Schmucker (American missionary) had started our work before the war, and with whom Lucius Mamora (Batak missionary) has been working since 1939. I began the discussion by emphasizing again that Christianity means the worship and obedience of the one God, whom we know through Jesus Christ: all other gods, spirits and demons must be discarded. This was all right; but then the men had some questions to ask.

If they became Christians, would they have to throw off all their traditional Iban customs, manners and way of life? Would they have to cut their hair short? Stop wearing the loincloth? Dress their women in long dresses? Take European names?

When I assured them that long or short hair, long dresses or short black skirts, loincloth or trousers were entirely optional—they could do as they pleased about such. The next question was: Why, then, do so many of the high government officials tell them they must never cut their long hair, must never wear trousers instead of loincloth, must never confine the women in dresses or sarongs, must never change their age-old long-houses culture? (You answer that one).

About one thing several of the men were quite emphatic: they could not give up their charms—the charms that ensured their getting a good rice crop, those that made it certain they would shoot straight and get their game when out hunting, or those that protected them from their enemies' shot and sword when at war.

This was a sticker. How do you reconcile pagan magic with Christianity? I cannot. But I could not help remembering that the Gallic and Germanic forebears of modern European Christians probably kept as many pagan, magical elements in their lives after entering Christianity as these Sea-Dyaks were asking to do. Also I knew that in the Roman Catholic sect of our religion, to this day, "Christian" charms and amulets are sold and used openly and with the full knowledge, and often the approval, of the church authorities. I could, and did, speak feelingly of the uselessness of any charms; but I could not feel that here was reason enough to cast out those who were honestly trying, to the best of their ability, to understand and follow a religion which is in so many ways different from that which they have known all their lives.

After the periods of discussion, the men were asked if they wished to be baptizd and to become Christians. As each was questioned, he answered, "Ka" (wish). As we were anxious to make this a family as well as individual affair, we then took the names of the men and of such members of their families as were present at the time. These plus several of our older school students who had been given special instruction, totalled twenty-nine individuals—from a one-year-old baby to an eighty-year-old patriarch.

The service of baptism was held on Christmas morning. Well over a hundred Iban crowded into our large front room to take part in the worship as Lucius Mamora and I conducted the ritual by which these twenty-nine Sea-Dyaks pledged their allegiance to Jesus Christ, and were accepted into the fellowship of the Christian church.

There was old Pengulu Temenggong Koh, the paramount Iban chief in Sarawak. There were Pengulu Sibat and Pengulu Jugah, two of the ablest leaders in this district, and their fellow-chief, Penghulu Jinggot. There were Kumbang and Tedong, brothers of Jugah; and Panyau and Majau, former pupils of the school. There were Bawang, Sagura, Gading, Madu and Ilam: schoolgirls; and Igai, Manja, Ajan, Ajat and Jimbun: schoolboys. There were wives and children.

As you realize, the service did not just bring twent-nine more converts to the fold. It brought into the church twenty-nine individual men, women and children who will need continued education and nurture in the Christian life. We call this a harvest. For them it is the beginning of a new life in which they will need much help.

BURR BAUGHMAN

(P.S.—"Sea-Dyak" is the English name used to denote the people with whom we are working. "Iban" is the local, indigenous name. Both mean the same thing: either this people of Sarawak, or their language).

A Pastor's Wife Writes

For a long time I have wanted to write and express my appreciation for the fine pictures and interesting articles which so regularly appear in *The Malaysia Message*. This "thank you" goes to all the members of the editorial staff. My husband says, "I just love to read this paper". As for myself, I assure you I devour every word, even to the advertisements.

At the general meeting of the W.S.C.S., I used Miss Lim Poh Luan's article on "How I Became a Christian". The people present were intensely interested. The Church in America is moving forward in *The Advance for Christ and His Church*. This crusade is forcing both pastors and people to buckle down to business and get information about the needs of the world, for without this vision the people do not simply give to Missions as they should.

Last June we moved to Biroqua, Wisc., which is my home town, and, of course, my home church is here. Our church is one of the finest rural churches in the Conference, about 5 miles from town.

Our greetings to all our friends in Malaya.

MRS. EMMA OLSON MARSHALL

155 Maple St., Viroqua, Wisc., U.S.A.

(Mrs. Marshall is the sister of Miss Della Olson of Taiping—Ed.)

Thanks from England

I would just like to express my thanks to your staff for the efficient way in which *The Malaysia Message* has been despatched to me here in England during the past year.

Its articles and photographs never fail to interest me as they keep alive the happy memories of the times I spent with members of the Wesley Church, Singapore.

I should also like to express my thanks for the special Pictorial Edition which I received just prior to Christmas. The contents were very interesting both to myself and friends and were a creditable selection of the year's events, proving, without doubt, the excellent work that is being done by *The Methodist Church* in the countries surrounding Singapore.

Thank you once again for the service of keeping me in touch with the Church of Malaya by means of *The Malaysia Message*, and may God's richest blessing be with you and all members of *The Methodist Church* in Malaya during the year 1950 and forever.

J. I. STONIER.

Ridgefield, Biddulph Moor,
Stoke-on-Trent, Staffs. U.K.

MORE OR LESS PERSONAL . . . . .

Mr. V. D. Kuppusamy

Mr. V. D. KUPPUSAMY, principal of the Anglo-Chinese School, Kampar, has been accepted as a delegate to the World Convention of Christian Education to be held in Toronto next July. He is the chairman of the newly appointed Council on Christian Education set up by the Malayan Christian Council at its annual meeting on February 6. Kuppusamy has had previous experience at such councils, for he was present at the General Conference of the Methodist Church at Columbus, Ohio, in 1936 and at the World Sunday School Convention held at Oslo, Norway, the same year.

Mr. Kuppusamy has been a prominent layman in the Methodist Church, holding membership in the Field Committee, the Committee on Publications and Church Extension, the Committee on Christian Education, the Board of Education, the Home Missionary Society of which he was the successful president for some ten years. He was a delegate to the recent Central Conference and at that Conference was elected as a member of the Central Conference Executive Board.

Mr. Kuppusamy has been active in many public affairs and committees. He is the vice-president of the Rotary Club of Ipoh and is one of the two official delegates to the Rotary Conference to be held at Singapore. He is a member of the Perak University Appeal Committee and an active leader in the Boy Scout work of that state. He is a member of fifteen different committees and councils, and during the first week of February he was made a member of the Perak State Council.

Mr. Kuppusamy is planning to go on leave in April when he will travel to America and expects to attend the Rotary International Convention at Detroit, June 18—23. Thereafter he plans to go to New York City until July 9 when he will go to Toronto to attend the World Convention of Christian Education. Then he expects to go to New York to enroll in New York University for the second half of the Summer term where he will take work in religious education.

* * *

Mr. and Mrs. R. DEAN SWIFT of 432 South Washington Ave., Waukesha, Wisconsin, have recently sent in a ten-year subscription to *The MALAYSIA MESSAGE* and asked that they be remembered to their many friends in Malaya. Mr. Swift writes that their family has very much grown up since the days they were last in Malaya, which was 1932. WILBUR is married and has two daughters and a son, WENDELL is married and has three sons, LORINNE is married and has a daughter, and LUCILLE is married. LAWRENCE will graduate from the University of Wisconsin in June this year. Mr. and Mrs. Swift are both working in Waukesha. They have almost completed building a seven-room house on which Mr. Swift has done most of the carpenter work before and after office hours since 1948.

* * *

Mr. ALBERT GOH, son of Mrs. GOH SOON HOE, and a graduate of the Anglo Chinese School, Singapore, will complete his work for his B.S. degree at Bowling Green University, Ohio, in June. Albert has been accepted into the Medical School of Western Reserve University, Cleveland, Ohio. He was one of 14,000 applicants. He recently won the Great Lakes' Oratory Contest for Bowling Green University. He defeated Northwestern University by one point. De Pauw was among the other universities participating, where Mr. LIM CHENG CHUAN, brother of Miss Lim Geok Looi, and Mr. OLIVER THEVATHASAN, son of the Rev. and Mrs. S. M. THEVATHASAN, are students.

Albert has just been awarded the key to Omicron Delta Kappa, which is an honorary scholastic society in the U.S.A., whose members are chosen from the Junior and Senior classes on the basis of leadership, scholarship, religion, social activities, and athletics. Only five out of 1,200 Junior and Senior men were chosen. He also received an offer to be initiated into Pi Kappa Delta, an honorary speech fraternity.

Albert has done a great deal of speaking in churches, and in Rotary and Kiwanas clubs, in Ohio, and he averages three speaking engagements a week. He spent his Christmas holidays with the Rev. and Mrs. RAYMOND ROCHE.

* * *

Miss LIM GEOK LOOI, second daughter of Mr. and Mrs. LIM UN TIEN, is a student in the State College at Marquette, Michigan. She very successfully passed the first semester examinations. She is the only Asian student in that college and her being there is a real step in international understanding and friendship.

Geok Looi writes that Dr. and Mrs. W. L. Casler are giving her a home and, in conjunction with the W.S.C.S. of the local Methodist Church, are taking care of all her expenses. She speaks very often in the various organizations of the Methodist Church, the Wesley Foundation, and in outside Christian organizations. On February 20 she was initiated into the Delta Sorority at the College, one of the finest in the campus, with high ideals and scholastic requirements.

IN MEMORIAM

Madam Deng Doh Dee

On March 1, the Rev. PAUL S. H. HANG, pastor of the Hinghwa Methodist Church, Singapore, received word that his mother, Madame DENG DOH DEE, had died on 4 February, 1950, at the age of 80 in Sienyu, Fukien, China. Her funeral was held on 6 February, the day that the new Hinghwa Church, Singapore, was dedicated. Madame Deng was born in 1871 at Langping Village, Sienyu, Fukien, China. At the age of 16 she married Mr. Hang Hoo Bee. She became a Christian when she was 25 and five years later entered the Methodist Women's Bible School in Sienyu, from which she was graduated three years later. For twenty-one years she laboured unceasingly as a Bible woman, visiting, teaching and serving others. In addition to the Rev. Paul S. H. Hang, two daughters, Hang Kung Ing, wife of the Rev. Cho Kui Yu, and Hang Kung Geh, wife of Mr. Teh Hing Sui survive. Both are in Hinghwa.

Madam Deng Doh Dee

Mrs. Geh Hun Kheng

Mrs. GEH HUN KHENG appeared to be peacefully sleeping, when I saw her in her home on the afternoon of February 23. Actually she was in a coma. Her physician had pronounced haemorrhage in her middle brain (a very rare complication in one with a rheumatic heart). She never regained consciousness.

Her grieving husband and children and her Christian friends gathered round her bed and sang hymns . . . And so she passed on to join that faithful throng who will gather at the foot of the Saviour.

"Can this be death?" wondered many who saw her. Nothing could be more peaceful. Nothing more beautiful. We recalled the dear Master's words of comfort: *"Weep not; she is not dead, but sleepeth."*

On Saturday afternoon (Feb. 25, 1950) at the Chinese Methodist Church in Madras Lane, a service was conducted for her, in which the following took part: the Rev. John Chua, the Rev. T. Runyan, the Rev. M. T. Fang, the Rev. Leong Wai Ah, and Dr. Ho Seng Ong. It was a solemn occasion, and many were tears shed for a good Christian woman whose labour had ended and who had gone on to her rest.

To catalogue her numerous Christian activities would not be consistent with her character. And yet it is right to reveal her good works before men, so

Mrs. Geh Hun Kheng

that they may glorify our Father who is in heaven. I am told she always contributed generously when there was a church to be built or when there was a fund to be raised to further any Christian project. Her donation towards our Bindjei Parsonage was the second highest, her mother's being the highest.

She conducted a class for girls in the Chinese Sunday Shhool for two or three years, and it was a pleasure to see it grow. Her girls always found her lessons interesting. In addition she was Treasurer of the Sunday School, Secretary of the W.S.C.S. (Chinese section) and Conference Secretary of the Society in 1949.

She led a full Christian life and was a real helpmate to her husband and a loving mother to her three sons."

—KHOO KAY-HOCK.

Mrs. Lee Koh Ding

Mrs. LEE KOH DING, widow of the late Rev. Lee Koh Ding, passed away at her residence in Kampong Koh, Sitiawan, on 5 December, 1949, at the age of eighty. A large group of friends and relatives attended the funeral at noon the next day. Services in the church and at the grave were conducted by the Rev. Goh Hock Ming, the Rev. Peter Chen, and the Rev. Tan Ing Seng, pastors of the Kampong Koh, Simpang Tiga and Ayer Tawar Methodist Churches. Mrs. Lee is survived by two sons, three daughters and several grandchildren. Her children are Dr. Lee Har Leong of Hong Kong, Mr. Lee Har Ing of the Methodist Boys' School, Kuala Lumpur, Dr. Mary Lee of Shanghai, Mrs. D. C. Gong of Kampong Koh and Miss Polly Lee of the Social Welfare Department of Singapore. In memory of their mother, the Lee family have donated $1,000 to Chinese Schools and Churches in Sitiawan.

VISUAL AID FOR SCHOOLS

WALL CHARTS:

Self-explanatory Charts for Wall Display, such set making a colourful pictorial survey of one particular subject. Charts are published as follows:—

CURRENT AFFAIRS • TIMBER
THE HOME • GEOGRAPHY

FILM STRIPS:

GEOGRAPHY	APPRECIATION OF ART	APPRECIATION OF DESIGN
MAPSTRIPS	LOOK & LISTEN TO MUSIC	AIR ROUTES OF THE WORLD
MATHEMATICS	INFANT READING	IRONFOUNDRY
THE HOME	GARDENING	CIVICS

The above items are procurable on indent but arrangements are being made to carry stocks. Your enquiries will be welcome.

MALAYA PUBLISHING HOUSE, LIMITED

P. O. BOX 347 • SINGAPORE

P727A

For Deep Restorative Sleep

Drink delicious

OVALTINE

The World's Best Night-cap

Contains Vitamins A, B1, B2 and D, Niacin, Iron, Calcium and Phosphorus.

DO you wake up in the morning really refreshed — bright-eyed and buoyant? If not, your sleep has not been as deep and restorative as it should be.

A cup of delicious 'Ovaltine' at bedtime will help you to enjoy the best kind of sleep every night. This deep, restful sleep comes in an entirely natural way, for 'Ovaltine' is prepared only from Nature's finest foods.

That is why 'Ovaltine' at night can make such a difference to the way you feel in the morning.

The Highest possible **Quality** *at the lowest possible price*

Remember **Quality** *has made* **Ovaltine** *the most widely used Food Beverage*

Ovaltine BISCUITS

Dainty and delightfully crisp, 'Ovaltine' Biscuits are ideal for all occasions. They are made from the finest ingredients, including a proportion of delicious 'Ovaltine' and are highly nourishing and digestible.

IN SEALED AIRTIGHT PACKAGES.

A. WANDER LTD. (Incorporated in England) S'PORE.

WHEN you awake in the morning feeling and looking your best, filled with the vitality and zest which make light of problems and difficulties . . . you will have had a really good night's sleep.

Why not enjoy this kind of sleep every night? A cup of delicious 'Ovaltine' at bedtime will help you because it has a soothing influence on brain and nerves, assists you to relax and induces the conditions most favourable to peaceful sleep.

While you sleep 'Ovaltine' provides concentrated, easily digested nutriment, derived from Nature's best foods—malt, milk and eggs—which does much to restore nerve-strength, energy and vitality.

ON SALE AT ALL STORES

Drink delicious

Ovaltine

For Restorative Sleep

The Children's Favourite . . . . .

WITH its creamy delicious flavour, 'Ovaltine' makes an instant appeal to children. And in addition to being delightful to taste, 'Ovaltine' possesses valuable nutritive elements of the first importance to every child. Prepared from Nature's finest foods, 'Ovaltine' contains proteins to form firm flesh, calcium for strong bones and teeth, iron to enrich the blood, organic phosphorus for sound nerves, carbohydrates and other valuable food properties for making good the energy and strength which all active children expend so freely.

A. WANDER LTD,

(Incorporated in England)

SINGAPORE

Printed at the MALAYA PUBLISHING HOUSE LIMITED, *Singapore.*